

### Glossary of Arabic Terms in Issue 28/1

<i>Ahadīth</i>	Plural of <i>Ḥadīth</i> . For meaning, see below.
Allah	Commonly translated as “God”. In fact it is one of the ‘personal’ names of the Creator of this universe Who has uncountable attributes. The closest rendering of the word in English would be “the Only One worthy of worshipping.”
<i>awqāf</i>	Plural of <i>waqf</i> . For meaning, see below.
<i>āyah</i> , pl. <i>āyāt</i>	A verse of the Holy Qur’ān.
<i>bay’</i>	Sale. In Islamic finance it is often used as a prefix when referring to different sale-based modes, like <i>bay’ al-mu’ajjal</i> (sale on deferred payment basis); <i>bay’ al-salam</i> (sale on advance payment basis, etc.).
<i>bay’ al ājil</i>	It has the same meaning as <i>bay’ al-mu’ajjal</i> ; a sale contract in which the purchased item is handed over to the purchaser but the agreed price is delayed to a specified date in future.
<i>bay’ al-dayn</i>	Sale of debt. According to majority of jurists a debt obligation cannot be sold (passed on) to someone other than the debtor except on the face value.
<i>bay’ bi-thaman al-ājil</i>	This is another name for <i>bay’ al-mu’ajjal</i> . For meaning, see above.
<i>dayn</i> pl. <i>dūyūn</i>	Debt. Obligation (usually, financial) that falls due in future.
<i>dhimmah</i>	Obligation. Normally, a financial obligation arising from an act of sale/purchase. However, it can also be a result of other acts such as compensation for causing harm or injuries to others.
<i>fiqh</i>	Refers to the whole corpus of Islamic jurisprudence. In contrast with conventional law, <i>fiqh</i> covers all aspects of life, religious, political, social, commercial or economic. The whole corpus of <i>fiqh</i> is based primarily on interpretations of the Qur’ān and the Sunnah and secondarily on <i>ijmā’</i> (consensus) and <i>ijtihad</i> (juristic judgment). While the Qur’ān and the Sunnah are immutable, verdicts based on <i>ijtihad</i> may change due to changing circumstances.

<i>fiqhī</i>	Relating to fiqh.
<i>fuqahā'</i>	Plural of <i>faqīh</i> meaning jurist, who gives rulings on various juristic issues in the light of the Qurān and the Sunnah.
<i>gharar</i>	Literally, it means deception, danger, risk and uncertainty. Technically it means exposing oneself to excessive risk and danger in a business transaction as a result of uncertainty about the price, the quality and the quantity of the counter-value, the date of delivery, the ability of either the buyer or the seller to fulfil his commitment, or ambiguity in the terms of the deal; thereby, exposing either of the two parties to unnecessary risks. In economic terminology its meanings are close to "asymmetric information"
Ḥadīth, pl. Aḥādīth	Sayings, deeds and endorsements of the Prophet Muhammad (peace be upon him) narrated by his Companions.
<i>hajj</i>	Hajj, is the fifth pillar of Islam i.e., compulsory duty. It involves pilgrimage to Makkah and other Holy places around it and performing specified worships between 8 <sup>th</sup> and 13 <sup>th</sup> day of the Islamic month of Dhul Hijjah. This duty is compulsory only once during each Muslim's life time provided he/she is financially and physically able to carry it out.
<i>halāl</i>	Things and activities permitted by Sharī'ah
<i>ḥarām</i>	Things and activities prohibited by Sharī'ah, e.g., giving or taking <i>ribā</i> , gambling, eating pork etc.
<i>ḥifz al-māl</i>	Protection of wealth/property. This is one of the five <i>maqāṣid al-sharī'ah</i> ( for meaning see below)
<i>ijārah</i>	Leasing. Sale of usufruct of an asset. The lessor retains the ownership of the asset with all the rights and the responsibilities that go with ownership.
<i>ijtihād</i>	In technical terms, it refers to the efforts by jurist (s) to derive a rule or reach a judgement based on evidence found in the Islamic sources of law, predominantly, the Qur'ān and the Sunnah

<i>istiṣnāʿ</i>	Used as a short form for <i>bayʿ al-istiṣnāʿ</i> . Refers to a contract whereby a manufacturer (contractor) agrees to produce (build) and deliver a well-described good (or premise/road etc.) at a given price on a given date in future. As against <i>bayʿ al-salam</i> (a similar sale contract maturing in future where no manufacturing is involved. For definition see below.) in <i>istiṣnāʿ</i> the price need not be paid in advance. It may be paid in installments, or partly at the front end and the balance later in accordance with agreement between the parties.
<i>jizyah</i>	A special tax imposed on non-Muslims living in a Muslim state against provision of protection to them and exemption from compulsory military service, imposed on Muslim citizens.
<i>juʿālah</i>	Payment for performing any job or providing any service, result of which is not sure to be achieved. An example is finding a lost property. Payment is contingent on fulfilment of the prescribed job or service. Even though some uncertainty is involved, the determination of the end result is considered sufficient to make it permissible.
<i>kharāj</i>	Literally means any financial obligation imposed on someone. Technically, it refers to a specific land tax that was imposed on non-Muslims in areas conquered by Muslim rulers, instead of taking their lands and distributing them among the warriors, which was the normal practice in case of war booty.
<i>maqāṣid</i>	Literary means 'objectives'. In Islamic literature it is often used as a short form for <i>maqāṣid al-sharīʿah</i> . For definition see below.
<i>maqāṣid al-sharīʿah</i>	Basic objectives of the Sharīʿah. Imam al-Ghazālī defined them to be: protection of faith, life, progeny, property and reason. Until recently, these were <i>generally</i> agreed upon by other scholars. However, some contemporary writers have argued that these may be revisited.

<i>maṣlahah</i> , pl. <i>maṣāliḥ</i>	Literally, it means benefit. Technically, it refers to any action taken to protect the objectives of the Shari‘ah; the five basic ones being: protection of faith, life, progeny, property and reason.
<i>maysir</i>	Literally it refers to an ancient Arabian game of chance with arrows used for stakes in slaughtered animals. Technically, it refers to gambling or any game of chance.
<i>muḍārabah</i>	A contract between two parties, capital owner(s) or financiers (called <i>rabb al-māl</i> ) and an investment manager (called <i>muḍārib</i> ). Profit is distributed between the two parties in accordance with the ratio upon which they agree at the time of the contract. Financial loss is borne only by the financier(s). The entrepreneur’s loss lies in not getting any reward for his services.
<i>muḍārib</i>	An investment manager in a <i>muḍārabah</i> contract.
<i>murābahah</i>	Sale at a specified profit margin. The term, however, is now used to refer to a sale agreement whereby the seller purchases the goods desired by the buyer and sells them at an agreed marked-up price, the payment being settled within an agreed time frame, either in instalments or in a lump sum. The seller bears the risk for the goods until they have been delivered to the buyer. In Islamic economic literature, <i>bay‘al murābahah</i> is sometimes referred to as <i>bay‘al-mu‘ajjal</i> , though technically there is a difference between the two.
<i>mushārahah</i>	Partnership. A <i>mushārahah</i> contract is similar to a <i>muḍārabah</i> contract, the difference being that in the former both the partners participate in the management and the provision of capital, and share in the profit and loss. Profits are distributed between the partners in accordance with the ratios initially set, whereas loss is distributed in proportion to each one’s share in the capital.

Muslim	A person believing in Islām, the divine religion revealed to Prophet Muḥammad (may peace be upon him) and preserved in the Holy book al-Qur’ān and the Sunnah of Prophet Muḥammad (may peace be upon him)
<i>muzāra`ah</i>	Share-cropping. A contract whereby one party agrees to till the land owned by the other party in consideration for an agreed share in the produce of the land.
PBUH (or pbuh)	Abbreviation of “Peace be upon him”; meaning may Allah bless the soul of Prophet Muhammad in peace.
<i>qāḍī</i>	Judge of an Islamic court.
<i>qarḍ ḥasan</i>	A loan extended without interest or any other compensation expected to be received from the borrower. The lender expects a reward only from Allah. Only return of the principal is obligatory on the borrower.
<i>Qiyās</i>	Derivation and application of a rule/law on the analogy of another rule/law if the basis ( <i>‘illah</i> ) of the two is the same. It is one of the secondary sources of Islamic law.
Qur’ān	The Holy Book of Muslims, consisting of the revelations made by God to the Prophet Muhammad (peace be upon him). It comprises <i>actual</i> words of Allah. The Qur’ān lays down the fundamentals of the Islamic faith, including beliefs and all aspects of the Islamic way of life.
<i>ribā</i>	Literally, it means increase or addition or growth. Technically it refers to the ‘premium’ that must be paid by the borrower to the lender along with the principal amount as a condition for the loan or an extension in its maturity. Interest as commonly known today is regarded by a predominant majority of <i>fuqahā’</i> to be equivalent to <i>ribā</i> .
<i>ribā al-faḍl</i>	That kind of <i>ribā</i> which relates to exchange of some specified commodities mentioned in a Ḥadīth. If items of exchange are of the same specie, the exchange of these commodities should be equal and also instant. Some differences in application details exit among various schools of <i>fiqh</i> .

<i>ribā al-nasī'ah</i>	That kind of <i>ribā</i> where deferred payment of one of the exchangeables is involved.
SAAW	Abbreviation for “Sallahu Alaihi Wa Sallam). It has the same meaning as PBUH explained above.
<i>salam</i>	Short form for <i>bay' al-salam</i> , which refers to a sale contract in which payment is made in advance by the buyer and the delivery of the goods is deferred by the seller. The date of delivery and fairly accurate description of goods must be given in the contract.
<i>ṣarf</i>	Currency exchange. Special Sharī'ah rules are applicable to this kind of exchange.
Sharī'ah	Refers to the corpus of Islamic law based on Divine guidance as given by the Qur'ān and the Sunnah and embodies all aspects of the Islamic faith, including beliefs and practices.
<i>ṣukūk</i>	Plural of 'ṣakk', which refers to a financial paper showing entitlement of the holder in the amount of money shown on it. The English word 'cheque' comes close to it. Technically, <i>ṣukūk</i> are financial instruments entitling their holders to some financial claims.
Sunnah	The Sunnah is the second most important source of the Islamic faith after the Qur'an and refers to the Prophet's (peace be upon him) example as indicated by his practice of the faith. The only way to know the Sunnah is through the collection of Aḥadīth, which consist of reports about the sayings, deeds and endorsements of the Prophet (peace be upon him).
SWT	Referring to Allah's attributes, it means that He is free from all shortcomings, whatsoever, and He is the greatest.
<i>takāful</i>	An alternative for the contemporary insurance contract. A group of persons agree to share certain risk (for example, damage by fire) by collecting a specified sum from each. In case of loss to anyone of the group, the loss is met from the collected funds.

<i>tawarruq</i>	Tawarruq is a mode for obtaining liquidity through a fake buying something at a higher price to be paid in future and selling it back for cash payment instantly. With a few exceptions, Islamic scholars generally consider this to be illegitimate mode of transaction. They consider it to be a subterfuge for interest-based borrowing
<i>wakālah</i>	Contract of agency. In this contract, one person appoints someone else to perform a certain task on his behalf, usually against a fixed fee.
<i>wadī'ah</i>	Deposit without any demand or expectation of return.
<i>waqf</i>	Appropriation or tying up a property in perpetuity for specific purposes. No property rights can be exercised over the corpus. Only the usufruct is applied towards the objectives (usually charitable) of the <i>waqf</i> .
<i>zakāh</i>	One of the five 'pillars of Islam' (compulsory duties). It is a financial worship and refers to a special earmarked levy payable by a Muslim on his net worth beyond a minimum level of wealth as a part of his religious obligations. The rates as well as the beneficiaries of this levy are unchangeable. Beneficiaries are mainly the poor and the needy.
<i>ẓulm</i>	Lit. injustice. Tech. not giving full rights due to others, including Allah. In the later sense it is equivalent to disbelief in Allah.